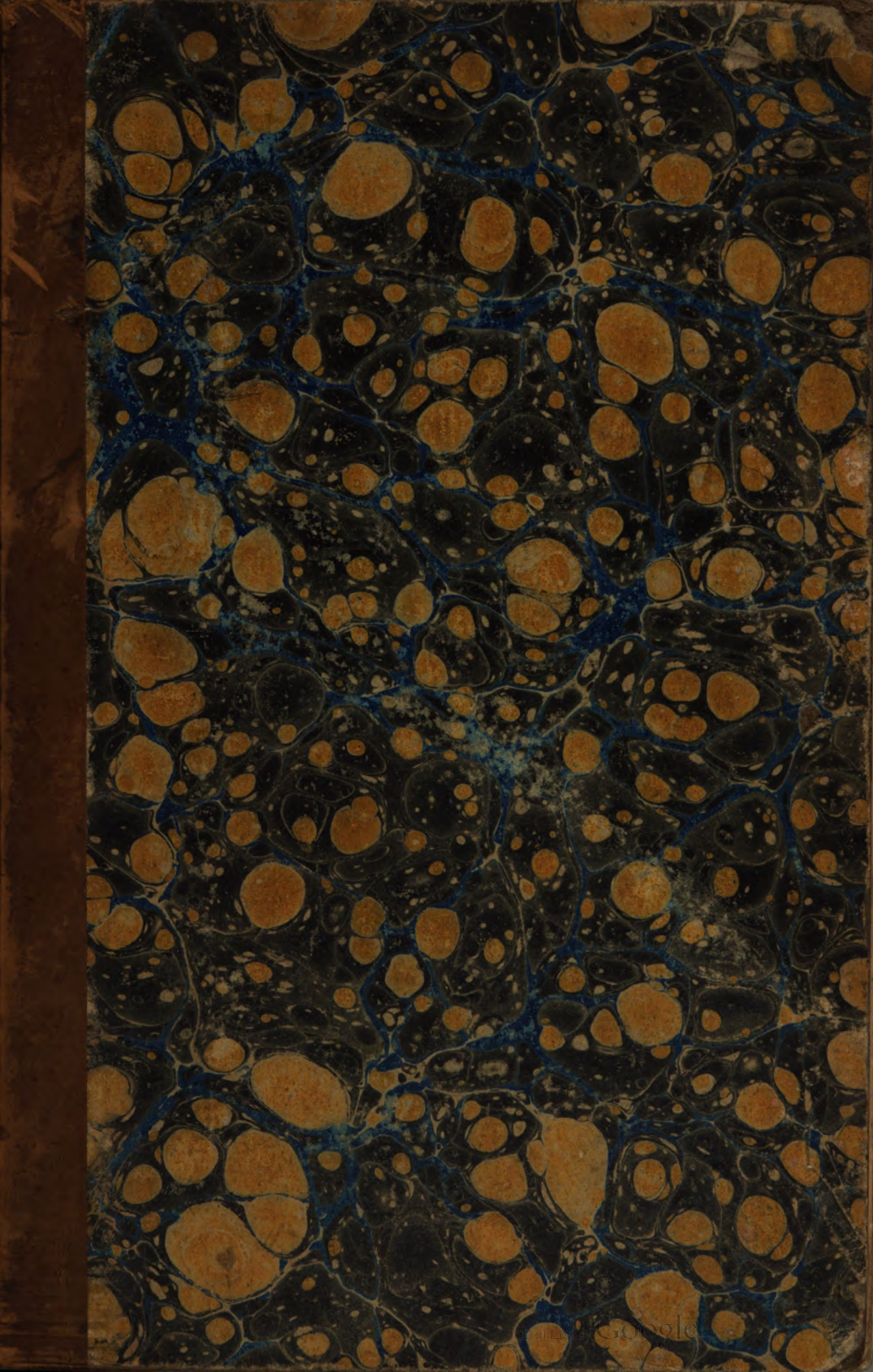

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45. 1380.

SUGGESTIONS

FOR THE IMPROVEMENT OF



GREEK AND LATIN PROSE COMPOSITION.

FOR

PRIVATE USE BY STUDENTS IN THE UNIVERSITY.

ΟΡΑ ΠΟΝΟΥ ΤΟΙ ΧΩΡΙΣ ΟΥΔΕΝ ΕΥΤΥΧΕΙ.

Soph. Electr.

BY THE

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OXFORD,

FRANCIS MACPHERSON.

1845.

BAXTER, PRINTER, OXFORD.

THE practice recommended in the following pages will probably be familiar to many ; it does not appear however to have been hitherto urged with that earnestness and publicity which its efficacy deserves.

In publishing these remarks, the Author has had in view especially the benefit of those who not being able to procure good private instruction, may imagine themselves placed by this circumstance at a disadvantage as respects others. The Author cannot too strongly urge upon all such the great principle, that a well-directed perseverance on their own part (supposing of course fair ability and an adequate amount of previous information) may lead to a result equally successful, and more satisfactory in itself.

The Exercises here suggested are of course not intended to supersede, but only to precede and accompany, the practice of original composition. When the Student has become familiar with the style and phraseology of the classics, from the observation of their actual writings, he will be able to apply the knowledge thus acquired to any matter or subject which may be presented to him for translation.

Sept. 1845.

SUGGESTIONS,

ETC.

1. THE object of every modern writer of Greek or Latin, whether in prose or verse, should be, not to write what Thucydides or Cicero, Æschylus or Virgil wrote, but to write what it is conceivable that they might have written, if they had wished to narrate the same circumstances, or to give expression to the same ideas. The mere appropriation to our use of the actual phraseology of the ancients, without considering sufficiently under what circumstances, and in what exact connexion, this phraseology was employed, and whether it is probable that they would have regarded it as a suitable vehicle for that which we ourselves wish to express, belongs to that species of imitation which has been justly characterised as servile, and which, as respects the Latin language, has been very happily ridiculed by Erasmus in his *Ciceronianus*. For as no two series

of facts or thoughts can be precisely and in all respects similar in themselves, it follows that words and phrases which have been already appropriated to the one, can seldom with exact propriety be transferred to serve as the expression of the other.

2. But although this species of imitation, however ingenious it may be, is neither deserving of praise nor recommendation, nay, is to be cautiously avoided as positively destructive of all propriety of composition, there is an imitation of another kind, not only free from objection, but absolutely indispensable to success. We cannot, except after long habituation, be original in our attempts to write the languages of ancient Greece and Rome. Every thing which we do in this department must proceed solely upon the imitation of the Classical authors of Antiquity, whose works are the only standard and authority by reference to which we can discover whether what we have written is correct Greek or Latin or not: whether in fact it is Greek or Latin at all. It is only by a careful observation of the manner in which these writers used to express themselves, and by accustoming ourselves to their style under certain known circumstances, that we come gradually to produce something for ourselves, which although it may not

approach, may at least bear a certain definite resemblance to the model which we have proposed for our imitation.

3. It is to the want of a more careful and energetic habit of observation that may be traced those miserable and abortive efforts which are so often made in Greek and Latin composition: and which degrade what is in itself a most useful and elegant accomplishment into mere fruitless drivelling. It is evident that the writing of detached sentences, such as constitute the majority of School exercises, although it may teach the rules of Accidence and Syntax, can never impart a vigorous and manly style: and hence the original composition which is grounded upon such a discipline, is frequently either an incoherent assemblage of phrases collected from various sources and dovetailed together by the ingenuity of the pupil, or else is little more than a series of English words rendered into their Greek equivalents. But these are the legitimate fruits of such a system: from which the utmost that can be expected is the absence of grammatical inaccuracies, and where the highest praise that can be hoped for is, not to have attained excellence, but to have simply avoided the commission of mistakes.

4. We repeat it, the cause of this is the want of an observation of the classic authors sufficient to enable us to form a correct judgment of our own composition, and to prevent us from being too easily satisfied with our efforts. The question then is, how is this to be attained? Now it is obvious, that if after we have rendered into Greek or Latin a given subject, we could by any means know with certainty how a classical writer would have expressed the self-same thing, we should have a test of our success or failure very far superior to any which the best living teacher can afford us. After all that the profoundest learning and critical sagacity can do, the classics must evidently be a far better guide themselves than any modern authority as to what is genuine Greek or Latin. And if such a guidance can be obtained, we shall clearly require no higher standard to judge of our performances than this.

5. Now this, these ancient languages being no longer spoken, is of course in the ordinary way impossible, but the object will be equally attained, if the very same ideas and facts being placed before us of which these ancient writers actually treated, and being expressed in equivalents for their very words, we shall subsequently compare our attempts

with their finished compositions. And this can be obtained by a very simple method: namely, by translating back into Greek or Latin a certain portion of a Greek or Latin Author previously translated correctly into English, and subsequently comparing our translation with the original. We shall thus be able to judge what was the exact expression chosen by them to express a certain given idea; and by correcting our own words by theirs, shall derive in effect the same benefit as if they were actually living and could personally be our instructors.

6. This statement of the advantages of the plan suggested may seem perhaps to be exaggerated: we believe however that it approximates to the truth. Probably it will be enquired, what is the difference in result between this plan and the ordinary practice of noting down the phraseology and idiomatic expressions of the classical authors, and then applying them, as occasion may require, to the purposes either of translation from English or of original composition? We think that a little consideration will shew that there is an essential difference between them.

For when a student, having to translate a certain portion of English into Greek or Latin, either taxes

his memory, or refers to his phrase-book for suitable expressions, it is obvious that he is employing, as we have already observed, phraseology which has been before used under circumstances which can hardly be exactly similar to the present. Hence we cannot be absolutely certain that we are writing what a classic would have written in such a case. But on the other hand, when we have the actual expressions of such a writer given us to render back into his original language, we do obtain a sure and infallible guide, shewing us how nearly we have succeeded in approaching what must of course be considered as the best possible way of expressing that which it is our object to translate.

Now by a continued repetition of this practice, and by continually forcing ourselves to observe, by a process such as that described, in what way the ancients were accustomed to express their ideas, we shall obtain imperceptibly a most important result ; namely, a *habit* of using for ourselves right words in their right places ; and this without servilely degenerating into imitators and copyists. If, for example, we wish to acquire a habit of speaking a modern language, we know the best plan is to converse continually with natives ; yet we do not

burden our memory by storing up each particular phrase which we may hear, but by constantly accustoming ourselves to hear correct phraseology employed by others, we acquire an *independent* habit of expressing ourselves in like manner; and this is not an effort of memory, suggesting from recollection what is appropriate in each particular case; it is the result of a formation of habit, making the use of the language familiar to us as by a second nature.

7. We believe that an attentive consideration will shew this observation not to be without weight; and it may be strictly applied to the method which we have been inculcating. If such a plan shall have been successfully pursued, composition, instead of being a mere cento of words and phrases, simply reproduced from the classical authors, will become, according to the degree of ability exercised, a living and genuine expression of our thoughts in the language of those authors; it will be in effect a process of *thinking* in Greek and Latin, rather than the frequently mechanical act of translating from one language to another.

8. The plan should be carried on in the following manner: A moderate portion of a Greek or Latin author (selected from such parts of his writings as

do not exhibit any peculiar harshness or irregularity of construction) should be translated as literally into English as the difference of idiom will allow. This, after the lapse of a few days, during which time the exact words of the author will have in a great measure faded from the memory, should be re-translated into Greek or Latin according to the best ability of the student; using such aids of Lexicon and Grammar as may be found absolutely necessary. This being completed, the translation should be compared word by word, and sentence by sentence, with the original piece—the student noticing with the utmost care how far the words of the exercise agree with the original and where they differ from it, making at the same time such observations as will present themselves respecting the collocation of words, sequence of sentences, grammatical forms, and so on. The exercise should be carefully interlined with these corrections so far as they can be inserted without actually writing the passages afresh.

9. This may perhaps in itself be sufficient; but the benefit will be materially increased if the student will, after the lapse of another short interval, *write again* into Greek or Latin the same pieces of

English as before, now keeping as close to the original as his memory will enable him ; this time also introducing such final corrections as may have escaped his recollection during the time which has elapsed between the first comparing of the exercise with the original and the time of writing it again.

10. So much for the method to be pursued: the steady prosecution of which, however simple it may appear, we believe will be attended by very great advantage to any one who will not be deterred by the irksomeness of the task, and who will give it a *fair* trial ; by which we understand, not a trial of a few days or weeks only, but one which may give time for the benefit to be gradually though surely felt. If any one is not willing to take this method of appreciating its value, he can have no right to complain of the plan if he shall not find it successful.

11. The next subject for consideration is, who shall be the Author to be selected for imitation ; for that one must be selected from among the rest is almost a self-evident proposition. No real excellence can be attained in this, or indeed in any other similar pursuit, (where, as we have observed, absolute originality is out of the question,) without proposing one model and one only as our standard. This

remark has often been made by those whose authority is great in such matters; but it is also one which cannot but suggest itself to every one individually. To attempt to copy a variety of models would be most certainly to succeed in none. Now as regards Greek, we think we may at once, without entering upon any laboured justification of our opinion, assign the preeminence to Thucydides; and this for three chief reasons: though many others might be added. 1. Thucydides wrote in the most vigorous age of the purest dialect of Greece. For though the later Attic had a degree of finish and elegance superior to the earlier, yet we cannot but prefer the manly vigour of the style of Thucydides and the Tragedians to the more elaborate polish of the later writers. The latter remind us more of the matured charms of the artificial beauty; the former is the inimitable freshness and simplicity of an earlier developement. 2. Thucydides treats on almost every subject upon which a student can be required to compose. Historical narrations, sketches of character, didactic discussions, rhetorical addresses, maxims of policy, philosophic precepts, all occupy by turns the pages of Thucydides, and shew the plastic nature of his

style, always to be recognised for its gigantic strength and comprehensiveness, and yet adapting itself with perfect ease to the subject under discussion. 3. Thucydides is an author of paramount importance in the business of education ; so that an intimate acquaintance with his language, for the purposes of composition, cannot fail to be of the utmost service when studying him for his subject matter ; an advantage which must be appreciated by all who have only a certain amount of time to complete the cycle of their studies, and must find it expedient to limit the sphere of their reading as far may conveniently be done.

12. As regards the Latin language, a selection may be more difficult. For no one Latin classic author approaches at all near to Thucydides for splendour and vigour of style ; nor does any resemble him in his successful variety of application to different subjects. Herein the matured student, who feels himself able to form a judgment on the subject, may be allowed to exercise his discretion ; and may find, for different purposes, a model in various authors. We would suggest however as a matter of caution that those authors should be avoided who abound in harsh and unnatural expressions ; such for instance

as Tacitus, who with all his numerous beauties, is in our judgment no model for Latin style. Such modes of expression are certainly not to be imitated; lest we should find ourselves resembling such authors in their defects without being able to approach them in grandeur and elevation. We believe there are some teachers of composition who are in the habit of recommending their pupils to load their exercises with this kind of phraseology, by way of giving them what is considered an idiomatic appearance. But this is not idiomatic. These are eccentricities of expression, not genuine idioms; and the tutor who has occupied himself in collecting these will do well to confine himself to pointing them out to his pupils as peculiarities remarkable in a critical and philological point of view, but to be eschewed and avoided in the work of composition. We could easily illustrate our meaning by examples, but the intelligent reader will at once perceive to what description of phrases we allude.

As a good model of chaste and elegant Latinity we will venture to recommend the Philosophical Treatises of Cicero, and especially the Tusculan Disputations. These are removed on the one hand from the rhetorical verbosity which so charac-

terises his oratorical compositions, and on the other from that over conciseness of expression, observable in some writers, which although well adapted for certain subjects, is ill suited for the general purposes of the Student.

13. From these two sources therefore we have selected the passages with which we purpose to follow up the present observations. We have subjoined them, not because the Student might not have translated them for himself, but because we have desired to remove the plea of not having time sufficient to select and translate the passages required: feeling confident that if any one shall find himself at all improved by the study of these, he will not shrink from the labour of providing himself afterwards with others of a similar description. They are translated as literally as the case seemed to allow; and it is hoped will be found sufficient as a beginning.

14. Whilst however we have urged upon our readers the paramount importance of making one Author their principal model for imitation, we do not mean to say that much which may be highly serviceable for composition, may not be collected from the study of other Authors likewise. There is in the language

of every nation a certain amount of phraseology, which may be considered as of universal currency, and a certain amount of another description, which as being identified with peculiar circumstances of locality and time, becomes not only unsuitable, but even positively absurd, if employed under any other circumstances. In Herodotus, for instance, there is much natural and easy phraseology, which may be studied with great propriety for the purpose of composition : and there is much on the contrary, which as belonging entirely to the dialect in which Herodotus wrote, it would be ridiculous for the Student to imitate in writing exercises professing to be composed in ordinary Greek.

15. Now to distinguish between what is dialectic and peculiar, and what is universal, between what we may imitate and what we must consider as unfit for imitation, requires an amount of Scholarship, not it is true very profound or extensive, but still greater than is generally attained by those who make the attempt at Greek Composition. We therefore would recommend them not to be anxious to proceed to the study of the phraseology of other Authors with a view to composition, until by a thorough habituation to the style and characteristics of the one chosen as

their model, they can feel themselves able to detect what will work up into an uniform consistent whole, and what must be laid aside as dialectic and improper. And this without a tolerably careful study of the different authors of antiquity, may not always be very easy to decide. This remark will obviously apply more especially to Greek. The absurdity committed by overlooking this rule is apparent. What would be thought of any English composition comprehending within the compass of a few lines several distinct varieties of style? And yet the absurdity is none the less, because it is veiled, except to critical observation, under the cover of an ancient language. We should aim at writing that which might be understood and recognised, if the illustrious dead themselves could peruse our compositions: nor be satisfied until we have attained at least something like a resemblance of the medium through which they transmitted to posterity the fruits of their ingenuity and wisdom.

16. *Accents*. It only remains to add a few remarks on a subject which we hope will not be considered as unimportant by any competent person. Μὴ νεμέσα βαιοῖσι, χάρις βαιοῖσιν ὀπηδεῖ. We allude to the necessity of a diligent attention to accentuation in the

composition of Greek. We are of course not ignorant that a few very eminent scholars have rejected the use and authority of accents altogether : but young students will nevertheless do well not to follow in their steps, lest it should possibly be thought that they do so not so much in the exercise of an independent critical judgment, as by way of excuse for idleness and incapacity. Accents, as every one knows, are not coeval with the Greek language, but they are of a very high antiquity notwithstanding, and their uses are neither few nor inconsiderable : as all persons are aware who have studied Greek profoundly. They are therefore not to be lightly disregarded, but to be received as a recognised subsidiary to the language in the form under which it is presented to ourselves, and with which consequently, except for very sufficient reasons, we are not to feel ourselves at liberty to dispense.

17. Accents, be it remembered, are not mere unmeaning appendages thrown in for the sake of giving to what is written an air of learning and mysticism. That there are some who do nearly regard them as such might almost be inferred from the reckless temerity with which they are frequently inserted at random, or else omitted altogether.

Now we will really venture to affirm, that the plan which it has been our object to recommend in the foregoing remarks will be found very advantageous for acquiring a correct practical knowledge of this subject. We strongly advise that the accent of every word in each exercise should be compared with that in the original. We recommend also that no accent should be inserted in the exercise, when first written, except such as the student feels perfectly satisfied that he knows correctly ; omitting all such as are matter of hesitation. The number of the former will be found to increase with every attempt. He should then, as we have said, examine those thus written down carefully by the original, and then correctly insert those which were wanting ; and in the second writing of the exercise (if the reader shall have confidence enough in our recommendation thus thoroughly to follow out the plan suggested) the memory should be taxed to reproduce these correctly without again referring to the copy. This plan may perhaps be irksome at first ; but it will have this advantage : it will be found effectual. By this means the student will acquire by practice all those general laws which are so exceedingly repulsive when given in an abstract form, that we can

scarcely wonder at their being neglected by those who have not much taste for such investigations : and not only these, but the exceptions also, will become more firmly fixed in his mind than when learnt in the ordinary method. Nor will this be by any means a work of rote to the intelligent student. He will readily learn to classify in his mind (or if his memory be not very retentive he had better do so on paper) the various descriptions and forms of words which he will perceive to bear an uniform accent. He will see for instance that all second aorist infinitives active ending in *ειν* are circumflexed on the last syllable, e. g. *τυπεῖν*, *ιδεῖν*, *λαβεῖν*—that words beginning with upsilon have uniformly an aspirate—that nouns of the first and second declension, having the acute on the last syllable in the nominative and accusative cases, change the acute into the circumflex in the genitive and dative, e. g. *τιμή*, *τιμῆς*, *τιμῇ*, *τιμῇν*—that imparisyllabic nouns acuted on the last syllable, and increasing short, as it is termed, have the accent on the penultimate in the oblique cases, e. g. *ἐλπίς*, *ἐλπίδος*—those increasing long and acuted in the nominative, taking a circumflex in the same place, e. g. *σφραγίς*, *σφραγίδος*—and so on. He should

diligently habituate himself on no account to let any exercise go unaccentuated, and he will then by degrees as little think of writing a sentence in Greek without adding the accents, as he would of omitting the stops or any other essentials to correct and intelligible composition.

Whilst a practical knowledge of this kind is being acquired, there would be no objection to the student's perusing in conjunction some simple treatise upon this subject. That given by Matthiæ in the first volume of his *Grammar*, §. 26. is tolerably good. And when further knowledge has been acquired, he may then proceed to more elaborate works. Such are Reizius *de Prosodiæ Gr. Accent. Inclinat. cur.* F. A. Wolf. Lips. 1791. *Ἀρχαδίου περὶ Τόνων*, ed. E. H. Barker, Lips. 1820. Wagner's *Lehre von dem Accent der Griechischen Sprache*, Goëttling's work on the same subject, and others. A work however embodying and digesting all the scattered information to be met with on this subject in Scholiasts and Grammarians, with the observations and commentaries of modern Critics, is as yet a desideratum. Many useful remarks derived from these sources will be found dispersed in Professor Dindorf's *Annotations on the Greek Scenic Poets*.

18. We shall not detain the reader with any further observations : our object in this treatise not being to supply a body of philological information to the student, but to urge upon him the pursuance of a plan, which, by giving him a sound practical acquaintance with Greek and Latin construction, may enable him to proceed successfully to subsequent critical enquiries. It is obvious that they who can write as well as read these languages correctly, must be best able to appreciate those fine characteristic peculiarities upon the perception of which Scholarship depends. Whether the method indicated may be instrumental in promoting such a result, and may be deserving of the importance which we have attached to it, must be left to the decision of those who shall have given it a fair trial, and are competent to decide. The Author can state from his own experience, that he owes to it, as respects composition, almost exclusive obligations : nor will this remark, he trusts, be considered as egotistical, but as intended to encourage those whom it may influence to know that it has been tried and found satisfactory. It may be further added by way of encouragement, that the plan which promises the greatest inward reward for our exertions is that which can be begun and carried on without

extraneous assistance. With these remarks we shall commend our suggestions to the consideration of the reader. And if any degree of success shall attend this attempt, we shall not consider our labour to have been ill bestowed, being fully persuaded that nothing can be unworthy the attention of any one who wishes well to our Universities, which has for its object the improvement and credit of those who are publicly committed to our care.

EXERCISES FOR GREEK COMPOSITION,

Selected from Thucydides.*

Thucyd. II. 61.

FOR those who, being well off in all other respects, have had the opportunity of choice, it is great folly to go to war: but if it were necessary either by submitting to become immediately the vassals of our neighbours, or to escape by encountering danger, then the person who had shrunk from the danger would be more to be blamed than he who had encountered it. Now I am the same as I was, nor do I swerve from my opinion: but it is you who change, since it has been your lot to be persuaded whilst unhurt, but to repent when in distress, and (thus) for my speech in your weakness of judgment to appear not to be right, because that which is painful makes itself felt at once by each, but the manifestation of that which is beneficial is distant to all; and inasmuch as a great change, and that a sudden one, has taken place, your minds are too weak to abide by your decisions.

III. 22.

And they, when their preparations were completed, having watched the opportunity of a night stormy with

* It may be thought perhaps that these passages are not simple enough to begin with. The author believes, however, that such as he has selected will not be found too difficult for those who have been at all accustomed to writing Greek; a certain degree of practice in which is of course presupposed.

rain and wind and also without the light of the moon, sallied forth: the parties who were the originators of the attempt leading the way. And first they crossed the ditch which enclosed them, then they approached the enemies' wall, unobserved by the guards, as they did not perceive them in the darkness, and did not hear them because the wind drowned the noise made by them in coming up. Moreover they went at considerable distances from each other, in order that their arms might not by striking against one another, cause them to be observed. They were also conveniently equipped, and had only the left foot shod as a security against slipping in the mud. So they advanced to the battlements where there is a space between the towers, knowing that they were unguarded, those first who carried the ladders, which they set against the wall: then twelve light armed men went up with a dirk and cuirass, led by Ammeas son of Corœbus, who mounted first, and behind him those who were following, six towards each of the towers, then others light armed went after those with spears, whose shields were borne by others behind, that they might scale the wall more easily, and it was arranged that they should give them to them, when they were close upon the enemy.

III. 30.

Alcidas, and as many of us Peloponnesians as are here in the capacity of generals of the forces, it is my opinion that we should sail against Mitylene just as we are, before we are heard of. For in all probability we shall find them in a very unguarded state, as they are but lately in possession of the town, particularly by sea, where they on their part entertain no apprehension that any enemy would attack them, and our strength happens chiefly to

lie : it is likely also that their land forces, as of those who have gained a victory, are scattered carelessly in their houses. If then we were to attack them suddenly by night, I hope that with the aid of those in the city, if perchance there is any one left well-affected towards us, we may get matters into our own hands ; and let us not shrink from the danger ; but let us consider that *the chance of war* means nothing but a state of things like this, which if a general were at once to guard against in himself, and if he saw it in the enemy then to make his attack, he would be most successful.

III. 88.

The same winter the Athenians who were in Sicily and the Rhegians proceeded with thirty ships against what are called the islands of *Æolus* ; for in summer it was impossible to make an expedition thither, owing to the want of water. The *Liparæi*, colonists of the *Cnidians*, occupy them ; and they dwell in one of the islands of inconsiderable size called *Lipara* ; the others, *Didyme* and *Strongyle* and *Hiera*, they go from this and cultivate. Now the inhabitants in that quarter have an opinion that *Vulcan* has a forge in *Hiera*, because during the night it (*Hiera*) is seen to emit much fire, and smoke during the day. These islands lie opposite the land of the *Siceli* and of the *Messenians*, and were in alliance with the *Syracusans*. And the Athenians having laid waste the country, as they did not submit, sailed away to *Rhegium*.

III. 102. med.

Eurylochus and those with him, when they perceived that the troops were come in and that it was impossible to

take the city by force, retreated, not in the direction of Peloponnesus, but into the territory of Æolis, which is now called Calydon, and Pleuron, and into the regions hereabouts, and Proschium in Ætolia. For the Ambraciots had come to them and persuaded them to attack along with themselves the Amphilochian Argos and the rest of Amphilochia and Acarnania, at the same time alleging that, if they got possession of these, all the continental region would become the ally of the Lacedæmonians. So Eurylochus being persuaded, let the Ætolians alone and remained quietly with his army about these parts, till such time as it should be requisite to assist the Ambraciots in the neighbourhood of Argos, when they came out with their forces.

III. 105.

The same winter the Ambraciots, in accordance with the promise to Eurylochus under which they had detained his troops, came out with their forces, three thousand hoplitæ, against the Amphilochian Argos, and having invaded the Argive district, took Olpæ, a strong fort upon a hill close to the sea, which the Acarnanians, having formerly built it for themselves, used to employ as a public court of justice; it is distant from the town of Argos, which is contiguous to the sea, about five and twenty stades. And the Acarnanians came some of them together to the rescue of Argos, whilst others encamped in a spot of Amphilochia which is called Crenæ, to watch the motions of the Peloponnesians under Eurylochus, lest they might pass over to the Ambraciots unobserved; they likewise sent to Demosthenes, who had led the Athenian forces into Ætolia, in order that he might become their leader, and to the twenty Athenian ships

which were about the coast of Peloponnesus, under the command of Aristoteles son of Timocrates, and Hierophon son of Antimnestus.

III. 107. in.

Being now united, they sat down at break of day at what is called Metropolis, and formed an encampment. Not long after the Athenians arrived with their twenty ships in the Ambracian gulf, to the support of the Argives, and Demosthenes with two hundred Messenian hoplitæ, and sixty Athenian bowmen. Now the ships lay in readiness about the hill Olpæ on the side of the sea ; but the Acarnanians and a few of the Amphilochians (for the greater part were forcibly detained by the Ambraciots) had already assembled at Argos, and were preparing to fight with the enemy, choosing Demosthenes, along with their own generals, as leader of the whole allied force. And he having led the troops thither encamped near to Olpæ, being separated from it by a great ravine. During five days they lay inactive, but on the sixth both parties drew themselves up as for battle.

III. 111. in.

Meanwhile the Mantineans and they to whom a truce had been granted, having gone out, as a pretext, to gather herbs and pick up fire-wood, secretly withdrew by a few at a time, all the while gathering what they professedly had gone out for ; but when they had now gotten to a distance from Olpæ, they retired more quickly. Now the Ambraciots and the others, as many as were thus assembled together in a body, when they perceived them going away, set out themselves also and ran at a quick pace, wishing to

overtake them. The Acarnanians at first thought that all were going away alike without a truce having been made, and pursued the Peloponnesians ; and a few wounded with their javelins some of the generals themselves, (although they sought to prevent them by affirming that a truce had been granted to them,) supposing that they had been betrayed ; subsequently, however, they let the Mantineans and Peloponnesians go, but put to death the Ambraciots ; and there was great contention and doubt as to whether any one was an Ambraciot or a Peloponnesian ; and they slew about two hundred of them ; and the rest escaped into the adjacent territory of Agrais.

III. 116.

It was about this very spring that the torrent of fire flowed from Ætna, as it had also done before: destroying a considerable portion of land belonging to the Catanæans, who dwell on Mount Ætna, which is the largest mountain in Sicily. And this is said to have flowed in the fiftieth year after the former torrent, and that altogether it has flowed thrice, since Sicily has been occupied by the Greeks. Such were the events of this winter: and the sixth year of this war was concluded.

IV. 11. in.

Demosthenes having exhorted them after this manner, the Athenians became more confident, and went down and drew themselves up close beside the sea. And the Lacedemonians, having put themselves in motion, proceeded to attack the fort with their land army and their ships at the same time, being forty-three in number: the naval commander on board was Thrasymelidas son of Cratesicles, a Spartan.

He made the attack just where Demosthenes was expecting. Then the Athenians defended themselves on both sides, by land and by sea: and the others, dividing themselves into companies of a few ships, because it was not possible to approach with a larger number, and taking rest in their turn, thus made their attacks, exerting themselves and encouraging each other to the utmost, if by any means they might force their way in and take the fort. The most distinguished however of all was Brasidas.

IV. 20.

If it ever were at any time, now is it good for us both to be reconciled, ere something irremediable shall surprise us in the interim, obliging us to cherish an eternal private hatred towards you as well as a public one, whilst you will be deprived of the advantages to which we now invite you. But whilst things are yet undecided, and whilst glory and friendship on our part is offered to you, our own misfortune being fairly adjusted before any thing disgraceful arises, let us be reconciled, and let us ourselves choose peace instead of war, and cause a cessation of misfortune to the other Greeks: who will herein also consider you as principal agents in the matter. For they are harassed by the war without its being evident which party began it; but if an adjustment takes place, which at this time rests chiefly at your disposal, they will impute the obligation to you. And if you thus decide, it is in your power to secure the friendship of the Lacedemonians, by their own invitation, and by an act of grace rather than of compulsion.

IV. 22. sub in.

And here Cleon inveighed against them severely, alleging that he knew very well before that they had no honest intentions, and that now too it was evident, since they were not willing to say any thing before the people, but wished to meet in council with a few persons: if however they had any proper intentions, he bade them state it before all. Then when the Lacedemonians perceived that neither was it possible for them to speak before the people, even though it did appear well to them owing to their misfortune to yield somewhat, (lest they should become unpopular with their allies if they spoke and did not succeed,) nor would the Athenians perform on fair terms that to which they invited them, they retired from Athens without effecting any thing.

IV. 27. med.

But most of all they were afraid of the Lacedemonians, thinking that it was because they had some ground of strength that they no longer made overtures to them; and they repented that they had not accepted the truce. Now Cleon, perceiving the suspicion which they entertained towards himself as touching the hindrance of the compact, denied that the messengers told the truth; and when they who had come advised, that if they did not believe themselves, they should send some persons to look, he was chosen for this purpose himself by the Athenians, in conjunction with Theogenes. Perceiving therefore that he should be compelled either to say the same as those whom he was calumniating, or should be convicted of lying if he said the contrary, he urged upon the Athenians, whom he

saw were in point of fact considerably more inclined in their minds to go out, that it was right not to send scouts, nor to let the opportunity slip by delaying, but if they were of opinion that the accounts brought were true, to sail against the parties. And in this he hinted at Nicias, son of Niceratus, the commander, being an enemy to him, and observing, that it was easy to sail with a force, if the generals were men, and take those who were in the island: aye that he himself, were he general, would have done this.

IV. 28. sub in.

Now he, thinking at first that he [Nicias] was only making a feint of resigning the command, expressed himself as ready: but when he perceived that he really wished to transfer it to him, he drew back, and said that not he himself but the other was general, being now alarmed and not supposing that he would have borne to resign in his own favour. Then Nicias again bade him take it, and gave up his command at Pylus, and called the Athenians to bear witness. And they, as a rabble is wont to do, the more Cleon shirked sailing and was for backing out of his professions, so much the more urged Nicias to resign the command, and were clamorous that he should sail. So not knowing how any longer to draw out of what he had said, he undertook to sail, and came forward and said that he did not fear the Lacedemonians, and that he would sail, taking no one from the city, but the Lemnians and Imbrians who were present, and the peltastæ who were come as succours from^b Aenos, as well as four hundred bowmen

^b The particle *καί* in the original may be disregarded in correcting the exercise: as arising from a negligent construction on the Author's part. See Haack's note.

from other places : and with these forces, he said, in addition to the troops at Pylus, within twenty days he would either bring the Lacedemonians alive, or kill them there.

IV. 34. med.

Now the shout being raised at the same moment that the attack was made, a panic fell upon them, as on men unused to such kind of fighting ; the dust also from the wood, having been recently fired, rose up in quantities, and it was impossible to see what was before one's self for the arrows and stones flying from (the hands of) many along with the dust. And here the action became a severe one for the Lacedemonians: for their felt helmets were not proof against the arrows, and the spear points were broken off in them when they were struck by them, nor were they able to use any exertion, inasmuch as their eyes were precluded from seeing before them, and through the greater noise of the enemies' shouts they could not hear the orders issued among themselves, danger surrounding them on every side, and they having no hope that there was any means of defending and saving themselves.

IV. 36. in.

But as there was no end to this, the Messenian general came up to Cleon and Demosthenes, and said that they were labouring to no purpose : but that if they chose to give him a portion of the bowmen and of the light troops, so that he might get round at their rear by a way which he should find himself, he thought he might force the

approach. And having received what he demanded, he set out from a concealed spot so that they might not perceive him, and going forward wherever the precipitous part of the island afforded a footing, and where the Lacedemonians through confidence in the strength of the spot did not keep guard, he got round unperceived though with much ado and difficulty, and suddenly making his appearance behind them on the summit, he astounded the one party by the unexpected event, and greatly increased the confidence of the others when they saw what they were looking for.

IV. 38. sub fin. 39.

On the following day the Athenians having erected a trophy in the island, made their other arrangements for sailing, and distributed the men among the trierarchs to be kept in custody; and the Lacedemonians sent a herald and brought over their dead. The following are the numbers of those killed in the island, and those taken alive: four hundred and twenty hoplitæ in all had gone over: of these were brought away alive three hundred save eight, and the rest were slain. Of those who were alive about one hundred and twenty were Spartans. Of the Athenians but few were slain: for the battle was not fought hand to hand. Now the whole period, during which the men in the island were besieged, from the fight at sea until the battle in the island, was seventy-two days: during about twenty days of these, in which the ambassadors were gone respecting the truce, they received an allowance of corn, but during the rest they were supported by those who sailed in secretly. There was corn in the island, and other victuals were taken in it: for the general Epitadas did not furnish to each to the full extent of his power. So

the Athenians and Peloponnesians each retired homewards with their troops from Pylos, and the promise of Cleon, mad as it was, became fulfilled: for he brought the men within twenty days, as he had undertaken.

V. 63.

When the Lacedemonians had withdrawn from Argos, after having concluded the four months treaty, they laid great blame upon Agis for not having made Argos subject to them when a fair opportunity had offered, such a one, as they thought themselves, as had never occurred before: for that it was not easy to find so many and so important allies assembled together. And when news was likewise brought of the taking of Orchomenus, they were enraged very much more, and proposed immediately in their anger, though contrary to their habit, that they should raze his house to the ground, and inflict on him a fine of one hundred thousand drachmæ. But he begged they would do none of these things: for that he would by his good conduct cancel these charges when he went out on the expedition, or that then they might do what they would. So they forbore to inflict the penalty and razing of his house, but passed a law on the occasion, which had not existed among them hitherto: for they chose in addition to him ten men as counsellors, without whose concurrence it should not be competent for him to remove troops out of the city.

VI. 24.

Thus much Nicias said, thinking that he should either deter the Athenians by the number of things required, or that if he were compelled to go on the expedition, he should thus sail with the greatest safety. They however were not

checked in their anxiety for sailing, because of the onerous nature of the preparation, but were much more eager than ever, and he found the very opposite result to what he had anticipated: for it was thought that he had given good advice, and that now their safety would be fully assured. And a great longing fell upon all alike for sailing: upon the elder, as supposing that they should either subjugate the places against which they were intending to sail, or that a large force could not come to any misfortune; whereas those in the prime of life were actuated by a desire of seeing foreign objects and sights, and because they had confidence that they should escape. But the people in general and the soldiers were influenced by the hope that they should obtain present pay, and gain additional power from which would accrue continual wages. Thus owing to the excessive eagerness of the majority, if any one perchance was dissatisfied, he held his peace, from fear lest if he voted against the measure he might seem disaffected to the state.

VI. 32.

Now when the ships were manned, and all things (with which they were going to set sail) were now laid in them, silence was proclaimed by trumpet, and they offered the prayers which are customary before starting, though not in each ship severally but all together by the voice of a herald, mingling wine in bowls throughout the whole army, and offering libations, mariners as well as commanders, in gold and silver goblets. And the rest of the multitude from the land joined in their prayer, both of the citizens and whosoever else was there well affected towards them. And when they had sung the hymn and ended their

* Anacol. as if *ἡγάροισαν* had preceded.

libations they launched out, and having started at first in a column, they afterwards vied with each other in speed as far as Ægina. So they hastened to arrive at Corcyra, where the rest of the allied forces were likewise assembling.

VI. 41.

Such was the speech of Athenagoras. Then one of the generals rose, and would not permit any one else to come forward, but spoke himself as follows with reference to their present circumstances. "It is not prudent either for any parties to utter calumnies against each other, or for those who hear them to admit them, but rather to look to the tidings which are brought in, that each one of us individually and the whole state may prepare ourselves to repulse well the invaders. And if possibly there should be no occasion for it, there is no harm in the state having been furnished with horses and arms and other requisites in which war delights. And we ourselves will take the charge and examination of these, and likewise of sending about to the cities, whether for observation, or for whatever else may appear expedient: indeed partly we have attended to this already, and whatever we may perceive, we will refer to you." Then the Syracusans, the general having said thus much, dispersed from the meeting.

VI. 68.

What necessity is there, soldiers, to make a long address, since we are here for the same contest? for this preparation seems to me more adapted to inspire confidence, than finely spoken words when the preparation is weak. For inasmuch as we are Argives and Mantineans and Athenians and the

chief of the islanders, how should not every one, with such allies and so numerous, be strong in the hope of victory, especially since we are matched with men fighting with all their forces and not picked, as we are, and more than that Siceliots, who despise us indeed, but will not withstand us, because their skill is inferior to their courage. And let this thought also present itself to every one, that we are far from our own country, and near no friendly land, unless you shall get one by fighting yourselves. Now that of which I remind you is just the opposite of what I am well assured the enemy are saying for encouragement to each other: for they are saying that they will have to contend for their country, whereas I say that you will have to contend in a land which is not your country, and from which if you do not conquer it is not easy to retreat: for the cavalry will harass us in great numbers. Remember therefore your own character, and advance eagerly to attack the enemy, considering your present necessity and strait as more formidable than your opponents.

VI. 80. med.

And in short we Syracusans say that there is no occasion to apprise either you or the rest distinctly of those things concerning which you yourselves know quite as well, but we proffer our request, and at the same time we take you to witness, in case we shall not convince you, that whilst plots are being laid against us by Ionians, ever hostile to us, we are being betrayed by you, Dorians by Dorians. And if the Athenians shall subjugate us, it is by your counsels that they will succeed, but it is in their own name that they will enjoy the honour, and as a reward of victory they will receive none other than those who have thrown

the victory into their hands: if however we shall gain the mastery, you shall all the same undergo the punishment due to you as authors of our perils. Consider then, and choose directly, either to have an immediate slavery without risk, or the chance, if with us you shall be victorious, of not disgracefully accepting these men as your masters, as well as of escaping an hostility with us, which would not be a slight one.

VI. 104. med.

Gylippus, having first gone as an ambassador from Tarentum to Thuria, in right of his father having once been a citizen [of that place], and being unable to win them (i. e. the Thurians) over, weighed anchor and sailed along Italy, and being carried away by the wind when at the gulf of Terinæum, which blows here violently in the north quarter, he was carried away to sea, and after suffering severely from the tempest, again came to Tarentum: where he dragged on shore and repaired the vessels which had been injured by the tempest. Nicias, when he heard that he was coming, despised the number of his vessels, as was the case with the Thurians also, and thinking that they were sailing more in the manner of a piratical expedition, kept no watch at present.

EXERCISES FOR LATIN COMPOSITION,

*Selected from the Tusculan Disputations of Cicero, Books I. and II.**

Book I. v.

A. Death seems to me to be an evil. M. To those who are dead, or to those who have yet to die? A. To both. M. It is a misery then, because it is an evil. A. Certainly. M. Then both those to whom death has happened already, and those to whom it is yet to happen, are miserable. A. So I think. M. No man then is free from misery. A. Exactly so. M. And indeed, if you would be consistent, all that have been born, or who shall be born, are not only miserable, but eternally miserable also. For if you should call those only miserable, who had yet to die, you would certainly except no one among the living: (for all must die): yet there would be an end of their misery in death: but inasmuch as even the dead are miserable, we are born to everlasting wretchedness. For they must of necessity be miserable, who have died a hundred thousand years ago: in fact, all who have been born. A. That is just my opinion.

Ibid. vi.

A. Do you think me such a fool, as to believe such things to be? M. What? Do you not believe them?

* The Ed. used is the Oxford one, from the text of Orellius, a. 1834.

A. Assuredly not. M. In truth I am sorry to hear it. A. Why, pray? M. Because I could be very eloquent, were I to speak against these things. A. Why, who could not on such a subject? or what difficulty is there in refuting these monsters of poets and painters? M. Well, but our books are full of philosophers arguing against these very things. A. Idly enough: for who is such a fool as to be affected by such things? M. If therefore they are not miserable in the infernal regions, there are no persons there. A. That is just what I think. M. Where then are those whom you call miserable? or what place do they inhabit? for if they are at all, they cannot be no where. A. Indeed I think that they are no where. M. You think then they are not at all? A. Just so; and yet that they are miserable for this very reason, because they are not. M. Well, I had rather you were afraid of Cerberus than speak so unadvisedly. A. How so, pray? M. Him whom you say is not, you at the same time affirm to be. Where is your sharpness? for when you say that he is miserable, then you say that he is, who is not. A. I am not so stupid as to say that. M. What do you say then? A. I say that M. Crassus, for example, is miserable, for having lost his great fortune by death: I say that Cn. Pompey is miserable, for being deprived of such great glory: in short, that all are miserable, who have not the light of life. M. You return to the same point. For they must be, if they are miserable: whereas you just now said that they who were dead, were not. If they then are not, they cannot be any thing: thus they are not even miserable.

Ibid. viii.

M. Do you then perceive, how much evil you have taken away from the condition of humanity? A. How so?

M. Because, if to die were miserable even to the dead, we should have an infinite and eternal misery in life: I now see a goal: which being arrived at, nothing further is to be dreaded. But you seem to me to follow the opinion of Epicharmus, a man of acuteness, and clever enough, for a Sicilian. A. What opinion? I do not recollect. M. I will tell you it, if I can, in Latin: for you know that I am not more in the habit of speaking Greek whilst conversing in Latin, than of speaking Latin whilst talking in Greek. A. That indeed is right, but pray what is this opinion of Epicharmus? M. *I am unwilling to die: but as for my being dead, I am indifferent.* A. I now recollect the Greek. But since you have forced me to grant that the dead are not miserable: proceed to convince me if you can that the necessity of dying itself is not miserable. M. That indeed is not difficult: but I meditate greater things than this. A. How can this be not difficult: or what, pray, are these greater things? M. Because, inasmuch as there is no evil after death, even death is not an evil: next to which is the time after death, in which you grant that there is no evil: thus even the necessity of dying is not an evil: for this is the necessity of arriving at that which we confess is not an evil. A. Pray explain yourself more fully: for these subtle arguments force me to admissions before I feel convinced.

Ibid. xiv.

But the greatest argument is, that nature herself gives a silent judgment respecting the immortality of the soul: in that all are anxious, nay exceedingly so, concerning those things which are to be after death. *He sows trees for the benefit of another generation*, as says the Poet in

the Synephebi: why, except from the conviction that he has an interest even in future generations? Shall then the careful husbandman plant trees, the fruit of which he himself shall never behold: shall the great man not found laws, institutes, a republic? What means the procreation of children, what the continuing of a name, what the adoption of sons, what the care taken in making wills, what mean the memorials on tombs, and epitaphs, but that we think of the future also? Further, do you doubt but that we ought to form a judgment of nature from the best example of it? What natural disposition then is there better in the human race, than that of those, who think themselves born to assist, protect, and preserve mankind? Hercules went to heaven: never would he have gone thither, had he not thus made a way for himself, when upon earth. These things are now of ancient date, and are to all matter of religious belief.

Ibid. xv. med.

But why speak of poets? Even artists desire glory after death. For why did Phidias work a likeness of himself in the shield of Minerva, though it was not allowed him to inscribe his name thereon? What mean our philosophers: do not they inscribe their names in these very books which they write on the contempt of glory? Now if the consent of all is the voice of nature, and if all, in every place, agree that there is something which interests those who have departed this life: we also must hold the same opinion. And if we think that those whose minds are most eminent for genius and virtue best discern the working of nature, because they themselves are of the best nature: it is probable, since all the best of men are most

concerned about posterity, that there is something, the perception of which they are to have after death.

Ibid. xxiii.

That which is always in motion, is eternal. But that which gives motion to any thing, and which is itself moved by some other cause, when the motion ceases, must necessarily cease to exist. That only then which moves itself, because it is never forsaken by itself, never ceases to be moved: nay further, this is the source and origin of motion to other things which have motion. Now of a first principle there is no beginning. For all things arise from a first principle: whereas it can itself arise from nothing else: for that would not be a first principle which was produced from any other cause. But if it never has an origin, neither does it ever die. For a first principle being extinct will neither be reproduced itself from any thing else, nor will it produce from itself any thing else: inasmuch as every thing must arise from a first principle. Hence the origin of motion is from that which is moved by itself: and this can neither have a birth, nor death: or all the heavens must fall, and all nature must stand still, nor acquire any power, by whose impulse at first it might be set in motion. Since then it is evident that that which moves itself is eternal, who is there who says that this nature belongs not to the soul? For every thing which is affected by external motion is inanimate: but every animal is moved by an impulse interior and its own. For this is the peculiar nature and property of mind. And this, if it is the only thing which always moves itself, certainly has not been born, neither can it die.

Ibid. xxvi. sub in.

What is philosophy, the parent of all Arts, but, as Plato says, the gift, as I say, the invention of the gods? This first trained us to their worship, and then to human justice, which has its being in the social condition of mankind, then to moderation, and to greatness of soul: the same dispelled the darkness from the mind, as it were from the eyes, so that we might see all things, above, below, first, last, and middle. This power appears to me positively divine, as it can produce so many wonderful effects. For what is the memory of things and words? What is invention? Truly it is that than which aught greater cannot be conceived even in God. For I do not suppose that the gods delight in Ambrosia and Nectar, or in Youth offering the cup: nor do I pay attention to Homer, who says that Ganymede was carried off by the gods for his beauty, that he might give Jupiter to drink: no right reason for doing such an injury to Laomedon. These are fictions of Homer: who transferred things human to the gods: I wish rather he had transferred the attributes of the gods to us. But what things are divine? Strength, wisdom, invention, memory. The mind then, as I say, is divine, as Euripides ventures to say, is a God: and assuredly, if God is either air or fire, the mind of man is the same; for as that heavenly nature has nought of earth or moisture; so the human mind is free from both these things. But if there is a certain fifth nature, first introduced by Aristotle: this belongs both to gods and to souls.

Book II. iii.

There is a certain set of those who would be called philosophers, by whom there are said to be very many

works extant in Latin: and these I do not despise, for I have never read them; but because the very persons who wrote them declare that they neither write with distinctness, nor method, nor elegance, nor ornament, I do not read that which brings no pleasure. For no one who is moderately learned is ignorant what they say or think who are of that school. Since then they themselves are careless how they speak: I see not why they should be read except among one another, who hold the same opinions. For as all persons read Plato and the other Socratic writers, and afterwards those who proceeded from them, even such as do not approve their doctrines, or are not very partial to them; whereas Epicurus and Metrodorus are scarcely taken up by any except their own followers: so these Latin writers are read only by those who approve what they say. Our opinion however is, that whatever is committed to writing, it is fitting should be recommended to the reading of all learned men. Nor if unable to attain this ourselves, do we the less think that this ought to be done. I have therefore always approved the custom of the Peripatetics and the Academy, to dispute on the opposite sides of every question, not for this reason only, because otherwise what was probable in each case could not be found out: but also as causing the greatest exercise in speaking; having been first tried by Aristotle, and subsequently by those who followed him.

Ibid. iv.

The discourse then was introduced by us as we were walking, in this manner, and began somewhat in the following way. A. I cannot express how much I was interested, nay instructed, by your yesterday's discourse. For although I feel that I have never been over anxious

for life; yet sometimes a sort of fear and pain would present itself to my mind, when I reflected, that there must be sometime an end to this life, and that I must part with all the good things of existence. Believe me I am so far set free from this kind of anxiety as to despise it altogether. M. And no wonder: for this is the effect of philosophy. It heals the soul: it removes causeless anxieties: it releases us from desires: it drives away alarms. But this effect of it has not an equal influence in all cases: it is then effectual when it meets with a suitable nature. For not only does *Fortune help the brave*, as the old proverb says, but much more does reason, which strengthens the power of fortitude by certain precepts. You evidently were born by nature of a lofty and elevated spirit, so as to despise human things. Therefore a discourse made against death easily rested upon a mind so strong. But think you that these same things have an influence with the very persons, save only a very few, by whom they were discovered, discussed, and written? For how few philosophers are found, whose morals, mind, and life are formed according to the requirements of reason? who consider their profession not as a means for displaying knowledge, but as a rule of life? who obey their own precepts, and live according to their own rules? You may see some so light and arrogant, that it would have been better for them to have remained unlearned: some anxious after money, some after glory, many enslaved by lusts, so that their words are strangely at variance with their lives: which appears to me to be most disgraceful. For just as, if one professing to be a grammarian were to speak with impropriety, or if one who wished to be thought a musician should sing out of tune, he would be the more open to shame because he would err in the very thing in which he professed ^a himself a pro-

^a The subj. is here properly restored by Ernesti.

ficient: so a philosopher who errs in the conduct of life is the more scandalous, because he errs in that duty of which he wishes to be a teacher, and whilst he professes the art of living, fails in his own life.

Ibid. v. med.

Let us proceed then as we have begun. Tell me, if you please, the subject which you wish discussed. A. I consider pain the greatest of all evils. M. What, even greater than disgrace? A. Indeed I do not venture to say that, and I am ashamed to be driven so soon from my position. M. You would have more cause to be ashamed, did you persist in your opinion. For what is more unworthy, than that aught should seem to you worse than disgrace, crime, and turpitude? To avoid which, what pain ought we not, so far from shrinking from it, even voluntarily to seek, undergo, and suffer? A. I quite think so. I grant then that pain is not the greatest evil: yet certainly it is an evil. M. Do you perceive then how much, on a short hint, you have taken away from the terror of pain? A. I quite see it: but I would give up more. M. I will try what I can do: but 'tis a great undertaking, and I must have a willing mind. A. That you shall have indeed. For as I did yesterday, so now will I follow reason, whithersoever she shall lead me.

Ibid. vii.

But Epicurus says such things that he seems to me to be seeking to excite a smile. For he asserts in one place, that if a wise man were being burned or put to the torture—you expect him perhaps to say, that he would bear it, suffer it, not sink under it: great praise, by Hercules, nor

unworthy of him by whom I have thus sworn—but this does not satisfy so hardy and rugged a person as Epicurus: though he were in Phalaris' bull, he would say, how pleasant is this! how little do I care for it! What? even pleasant? is it too little, if it be not painful? Why this even the very persons who deny pain to be an evil do not affirm, that it is pleasant for any one to be tortured: they say it is rough, uncomfortable, hateful, against nature: yet not an evil. This man who says this is the only evil, and the worst of all evils, thinks that a wise man would call it pleasant. I do not ask of you to speak of pain in the same terms as Epicurus, a man, as you know, given to pleasure. He may say if he will the same in Phalaris' bull as he would upon his couch: I do not ascribe to the wise man such strength to resist pain. Let him shew fortitude in bearing it: that is enough for his duty: I ask not that he should even feel pleasure in it.

Ibid. xii.

But why are we angry with the poets? Philosophers, the teachers of virtue, have been found, who said that pain was the greatest evil. But you, young man, when you had just now said that such was your opinion, when asked by me whether it was a greater than disgrace, at a single word gave up your position. I ask Epicurus the same question: he will say that a trifling pain is a greater evil than the greatest disgrace, for that in disgrace itself there is no evil, unless pain follows. What pain then attends Epicurus, when he makes this very assertion, that pain is the greatest evil? a greater disgrace for a philosopher than which I cannot conceive. You therefore satisfied me when you replied that you thought disgrace a

greater evil than pain. For if you hold fast to this you will see what resistance should be made to pain: nor ought we so much to inquire whether pain be an evil, as to strengthen the mind to bear it. The Stoics draw some silly conclusions, to shew why it is not an evil: as if it were a question of word, not of fact. Why thus deceive me, Zeno? for when you deny altogether that what appears to me horrible is an evil, I am caught by it, and wish to know how that which I think most miserable, is not even an evil.—Nothing, he replies, is evil, save what is disgraceful and criminal.—You return to your trifling: for you do not remove the cause of my distress. I know pain is not wickedness; do not teach me that: teach me this; that it matters not whether I am in pain or not.

Ibid. xv.

There is a difference between labour and pain: they border close on each other, yet still there is a difference. Labour is the discharge of some serious employment or duty of the mind or body: pain is a harsh motion in the body, disagreeable to our senses. These two things the Greeks, whose language is more copious than ours, express by one word. Therefore industrious men they call "eager for," or rather "fond of, pain:" we call them more properly laborious. For it is one thing to labour, another to feel pain. So, Greece, you are sometimes barren of words, though you think you always abound in them. It is, I repeat, one thing to be in pain, another to labour. When Marius had a swollen vein cut, he was in pain: when in very hot weather he was leading his army, he laboured. Yet there is some likeness between these. For the habit of labour makes the endurance of pain more easy. Those

therefore who gave to Greece her form of government, ordained that the bodies of their youth should be strengthened by toil. And this the Spartans transferred even to their women: who in other cities live most delicately concealed within the shade of their houses.

Ibid. xviii.

I have said enough about exercise, habit, and meditation. Come now, let us consider the force of reason: unless you have something to reply to what has been advanced. A. What, I interrupt you? I would not wish to do so: so much does your discourse lead me to conviction. M. The Stoics then may determine whether pain is an evil, or not: who wish to have it made appear, by certain strained and subtle arguments, that pain is not an evil. I am of opinion that, whatever it is, it is not so great as it seems, and I affirm that men are affected too strongly by a false appearance and view of it, and that all pain may be borne. With what then shall I begin? Shall I briefly touch on the same points, which I have lately mentioned, that my discourse may proceed with greater facility. This then is agreed upon among all, and not the learned only but the unlearned also, that it is the part of brave and high minded and patient men, and superior to human contingencies, to bear pain with fortitude: nor has there been any one who did not think him who thus bore it worthy of praise. Is it not then disgraceful, either to fear when approaching or not to bear when present, that which is demanded of brave men, and is praised when it takes place? But consider, whether, although all proper feelings of the mind are called virtues, instead of this name belonging to

all, all be not named from one, far exceeding all the rest. For virtue is so called from *vir*: and fortitude is the chiefest attribute of a man.

Ibid. xxi.

The soul is divided into two parts: one partaking of reason, the other void of it. When therefore we are commanded to govern ourselves, the command means this, that reason should check rashness. There is naturally in the minds of nearly all men, a something soft, sunken, lowly, in a manner enervated and feeble. If there were nought besides, nothing would be more uncomely than man. But there is present reason, the mistress and queen of all, which by its own efforts and gradual advances becomes perfect virtue. The business of a man is to see that this should govern that part of the mind which ought to obey. How so? you will say. Either as a master does his slave, or a general his soldier, or a parent his child. If that part of the soul which I have said to be effeminate, conducts itself in any unseemly manner: if it gives itself up to womanish wailings and tears: let it be confined, and kept under restraint by the guardianship of friends and relatives. For we often see those conquered by a sense of shame, whom no reason could conquer. Such then, as servants, we must in a manner confine in chains and close custody: as for such as are stronger, nor yet very stout, these being by admonition recalled to their duty, must thus maintain their honour, as brave soldiers.

Ibid. xxii.

The man in whom there shall be perfect wisdom (such an one we have as yet never seen, but of what sort he will

be, if he ever should exist, is declared in the writings of philosophers), will, I say, or rather the reason which will be perfect and complete within him, so rule that inferior part as a good parent rules good children : he will effect what he wishes by a nod, without trouble or uneasiness : he will rouse himself, call up his energies, equip and arm himself to resist pain as an enemy. Now what are his weapons? Energy, resolution, inward reasoning, when he says to himself, Allow yourself in nothing disgraceful, weak, or irresolute. He must turn over in his thoughts glorious subjects of contemplation ; he must consider Zeno of Elea, who suffered all things rather than betray those who were concerned in the destruction of the tyranny. He must reflect on Anaxarchus the Democritian, who having fallen into the hands of King Nicocreon at Cyprus, neither shrunk from nor evaded any kind of punishment. Calanus, an Indian, an ignorant and rude man, born at the roots of Caucasus, was by his own will burnt alive. We, if our foot or tooth pains us, if our body is affected with pain in any way, are unable to bear it.

Ibid. xxiii.

For as it sometimes happens in battle, that a cowardly and timorous soldier, as soon as he sees the enemy, throws down his shield and runs away as fast as he can, and on that very account sometimes loses his life, though his body is untouched, whereas nothing of the kind has happened to those who have stood their ground : so they who cannot bear the sight of pain, throw themselves down, and thus lie afflicted and lifeless : whilst they who have resisted, very often come off victorious. For the mind has many

points of resemblance to the body. As burdens are more easily borne when the body is exerted, but crush it when it gives way: so the mind by its exertion removes all pressure of weight, but by yielding is so pressed down that it cannot rise up. And if we seek the truth, in the performance of all duties we must employ resolution of mind. This is the only way of guarding, as it were, our duty. But this is what we must chiefly provide against in pain, to do nothing in a weak, timorous, cowardly, slavish, or effeminate manner: and above all we must overcome and banish that cry like Philoctetes'. Sometimes it is permitted, though seldom, for a man to sigh: to shriek is not even allowable for a woman. And this indeed is that wailing which the twelve tables have forbidden to be employed at funerals.

Ibid. xxiv. med.

To bear pain then with calmness and tranquillity it is most important that we reflect with our whole soul, as they say, how honourable this is. For we are by nature, as I have said before, (though it ought often to be repeated,) most anxious and desirous of honour: of which if we can but get even as it were a glimmering, there is nothing which we are not prepared to bear and suffer that we may gain it. It is from this tendency and impulse of the soul to true praise and honour, that dangers are met in battle: that brave men feel not wounds in action: or if they do feel them, had rather die than abate ever so little of their honourable position. The Decii beheld the gleaming swords of the enemy, when they rushed upon their line. The honour and glory of dying took from them all fear of wounds. Think you that Epaminondas sighed, when he felt his life flowing away with his blood? for he was leaving his

country mistress of Sparta, which he had found her slave. These are consolations, these the things that assuage the severest pains.

Ibid. xxvi.

Indeed, as a general truth, all noble and illustrious labours become even easy by exertion. Do we not see, that where those exercises which are called gymnastic are in great esteem, no pain is declined by those who enter these contests? And where hunting and horsemanship are had in honour, such as seek this honour shrink from no sort of pain. Why should I speak of our own ambitious aims, our longing after honours? Where is the fire through which those would not have run, who formerly had to gain these things vote by vote? Africanus therefore always had the Socratic Xenophon in his hand, with one saying of whom he was especially pleased, namely, that the same labour was not equally severe to the general and to the soldier, because the honour itself made the labour of the general lighter. Yet it so happens, that even with the illiterate vulgar a great idea of honour prevails, though they cannot actually discern it. They are therefore led by report and popular opinion to consider that as honourable which the greater part praise. But as for you, though you be placed in the gaze of the multitude, yet would not I have you abide by its opinion, nor think that most excellent which agrees with its judgment. You must judge for yourself: if you approve what is right and are satisfied with yourself, not only will you have gained the mastery over yourself, which I just now advised you, but over all persons and all things. Feel therefore assured of this, that loftiness, nay even a kind of transcendental

greatness of soul, which is most conspicuous in despising and contemning pain, is of all things the most lovely, and the more lovely on this account, if it has nought to do with popular applause, but derives its pleasure solely from itself. Nay, all things appear to me to be more praiseworthy which are done without ostentation and the witness of the people: not that this is to be avoided, for all good actions love to be placed in public view; but there is no greater theatre for virtue than the consciousness of it.

Ibid. xxvii. med.

But when you see that those who are led on by any desire, or opinion, are not overcome by pain in its pursuit or attainment: you ought to consider either that pain is not an evil, or that, although whatever is harsh and unpleasant to nature may properly be called an evil, yet that it is so little, as to be so kept under by virtue, that it entirely disappears. Think, I pray you, of these things by day and by night. For this argument will take a wider range than this, and extend over a considerably larger space than the question of pain only. For if we are to do all things with a view to avoid disgrace, and to obtain glory, we may not only despise the sharpness of pain, but even the shafts of fortune: especially as a retreat is provided for us by that of which we discoursed yesterday. For as, if some god were to say to a sailor pursued by pirates: "Cast yourself overboard: there is a dolphin ready to take you up, as it did Arion of Methymna, or those horses of Pelops sent by Neptune, who are said to have carried chariots over the top of the waves, will take you up and carry you where you will;—he would in that case lay

aside all fear: even so when harsh and grievous pains
oppress us, if it be not worth our while to endure them,
you see the refuge which is provided for us.

THE END.

ERRATA.

Page 16. bottom line, *dele* "rhetorical"

18. l. 6. from bottom, *for* "is generally attained" *read* "has been
generally attained"

22. l. 5. from bottom, *for* "have the accent on" *read* "have the acute
on"

28. l. 19. *for* "after those with" *read* "after these with"

30. l. 1. *for* "hy" *read* "by"

BAXTER, PRINTER, OXFORD.

